The

COMMONWEAL

A Weekly Review of Literature the Arts and Public Affairs

FOUNDED BY MICHAEL WILLIAMS

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From the Frying Pan into the Fire

IN LAST WEEK'S COMMONWEAL, Professor Mercier described at length the change that has taken place in the thought of Walter Lippmann. We here record another change, albeit not equally happy. The current *Satevepost* features as its leading article a plea by Will Durant, "The Crisis in Christianity," which is an extraordinary document, considering the source. Mr. Durant in youth was a Catholic. In this article he says: "No one who has ever known that faith can ever quite forget it, or be content to see it die." Indeed Mr. Durant's description of the social usefulness of religion is beautifully done, though one cannot help feeling in it a withdrawal from association of religion with self, which is the very core of the secularism Mr. Durant attacks. The most treacherous of all arguments for the Faith is the argument from expediency and social utility. After a devastating analysis of the case against science as a substitute for religion—". . . knowledge and science, however noble in origin, are morally neutral in result; . . . progress in means is a snare if there is no progress in ends . . ."—Mr. Durant turns a complete somersault and insists that Christianity must return to a "sincere acceptance of the moral ideas of Christ" without any official theology. "We do not propose the abandonment of theology; we contemplate a congregation in which every member will be free to form or hold his own theology and philosophy, tolerantly extending a like freedom to his associates." It is the old, old story. A man becomes disillusioned by a search after truth that neglects goodness, and proposes a search after goodness which neglects truth. Having waged war against theology, let us become, with Whitman, "allowers of all theologies." For any defense of religion in this day, especially from a man who could write a history of philosophy and leave out Saint Thomas, we may perhaps be grateful. Is it too much to expect that such a man would take the trouble to propose a viable definition of religion?

The "Comforts" of Religion

Congress on the Rampage

HOWEVER one may feel about the issues, one cannot help wondering whether there are not certain patterns in American political life which are so strongly established that it would take a political sledge-hammer to break them. It seems that the tradition of a rebellious second-term Congress is one of these. It almost looks as though the boys in the present session were taking pleasure in acting against the President's wishes. The old proverb about leading a horse to water seems to have only a cyclical application to politics. When a program—a set of ideas—is new and has just scored a notable popular victory, you can make the congressional horse drink almost anything; when the end is in sight, he balks on principle. The general public, too, becomes tired of hearing Aristides called the just. Complete agreement with all that Mr. Roosevelt has proposed is impossible in a human world; one can, however, say that he has honestly—if often unsuccessfully—striven to create a greater measure of social justice in our country than there was before he came into power; and that he has a reasonably clear idea of what social justice is. It is particularly necessary in the present juncture of events that this idea remain a governing idea and that psychological reaction should not turn into social reaction. Congressmen will soon be going home for a rest from their labors and from the inhuman heat of the national capital. In the quiet of their homes, among the plain people of their constituencies, one may hope that they will reflect a little and decide to react a little more critically, a little less whole-hog and in the spirit of nose-thumbing.

Still More Willful Men

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Has the Wallace Farm Program Failed?

WITH surpluses in cotton, wheat, corn and other commodities piling up to new highs and farm prices badly tapering off, the agricultural program of the administration is dubbed a failure toward the farmer. So much so that Washington gossip has definitely counted out Secretary Wallace as a 1940 possibility. The Department of Agriculture apparently has been fighting a losing battle against a background of excessive (1914-18) farm expansion, substitution of machinery for fodder-consuming horses and mules, high tariffs on industrial products and an almost stationary domestic population. These adverse factors have been aggravated of late by the drive for self-sufficiency and by world impoverishment due to rearmament. Export subsidies and domestic pegging of prices and crop curtailment would seem to be essential emergency measures to save farm families from utter ruin. The pity is that the Department has not progressed very far in its long-range plans. The need for this is strikingly illustrated by the strides made in mechanization and higher yields per acre. Such large scale food factories as those in California's Imperial Valley and South Jersey's fertile plains are reducing farm labor to the status of the rootless proletariat. The August *Survey Graphic* estimates that there are 236 unemployed farm laborers to every 100 jobs. With certain crops this mechanization is only just beginning. All signs point the same direction—a continually shrinking market for cash crops and farm hands. Unless big business farming is transformed into family-size subsistence farming with small cash crops the United States is in for the worst problem of human destitution it has yet encountered.

The Nub's the Rub

Gentlemen from Indiana

NOW THAT Congress in its fit of reactionary temper has slated the $800,000,000 housing appropriation for oblivion, the only resort remaining is private low-cost housing. The self-liquidating exploits of the Hoess brothers of Hammond, Indiana, are causing considerable talk. In view of strikingly similar housing achievements in Cape Breton, soon to be described in these pages, it does not sound as if the Hoesses have given their patrons overmuch for their money. For the Hammond houses, which are one-story affairs with a sanitary outdoor privy, no basement, no plumbing or heating and no electric fixtures sell for from $1,600 to $2,000. They are paid for at the rate of about $25 a month. The idea that has great possibilities here is that the owner moves in when the building has reached the stage when it just barely shelters a family. He then takes over and finishes the house himself. The addition of fixtures and other improvements, the installation of a furnace in an adjacent lean-to, the adding on of new rooms and so forth are accomplished by the owner at his convenience. Results in home-grown vegetables and domestic ardor are reported to be very good. The Hoesses appear to have an idea.

Finish Your Home Yourself

Masculinity Adorned

THERE is a beautiful "apartness" in the news story of the CCC lads who swamped the beauty parlor of Beaver City, Nebraska, with a demand for permanent waves. It comes upon one with no preparation and ends with no explanation. What began it, and what kept it up? Of course there is the suggestion that the young ladies' fancy in Beaver City lightly turned to the kinkier youth. But that really explains nothing; unless all statistics lie, straight-locked males marry as readily as any others, in Nebraska and everywhere else. It is more of a mystery than that. Nebraska is in the dead center of the he-man belt; why should it be the Nebraska sector of CCC young manhood that decides to go in for beauty aids? It may be that the very question contains its answer, but with the premise reversed. It may be that the genuine he-man is being true to his archetypal self in seeking ornamentation. We know the parallels in the animal world; are there not also parallels in human history? The heroes before Troy were not indifferent to self-adornment; the Goths who were strong enough to break up one world and build another were loaded down with bracelets and such, and (we think) also braided their whiskers; the Elizabethan freebooters who wrecked the Spanish Main were flame-colored-satin dandies at court. Perhaps the Nebraska CCC are merely breaking the fetters which restrain masculinity in this sad time—perhaps they are the vanguard of a new heroic age.

Incident in the He-Man Belt

Foreign Affairs and Domestic Repercussions

THE HANDSOME Mr. McNutt, speaking, of all things, at the World Poultry Congress in Indianapolis, chose the occasion to defend his interpretation of Secretary Hull's foreign policy. General Johnson became much perturbed at the Federal Security Administrator's notions, and saw in them a hint that we must continue to defend the Philippines, as a matter of national policy. How else, argued the General, could Mr. McNutt say that "isolation means at least trebling our present navy"? It has long been suspected in naval quarters that the present administration would lack the courage to give up defending the Philippines. And if we are to allow ourselves to drift or be led into a policy of defending them, probably no self-respecting naval man

Pulling Out the Chestnuts

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would hazard a guess at the size navy we might need. Perhaps Mr. McNutt was letting up a very ectoplasmic trial balloon on the subject. In any case he made clear what we all knew anyway that our administration is committed to cooperating with the "democracies" against their wicked enemies. Some measure of cooperation is, of course, inevitable. But the events of recent months seem to indicate that close cooperation with England somewhat irritates the Japanese—not to say the Germans and Italians. And we have certain sons and grandsons of Irishmen in our own population who naturally view our cooperation with perfidious Albion as "war-mongering." Seeming to be pro-Hitler is often only one way of being anti-English. In this day of strange equations, anti-Japanese and pro-British can easily be called pro-red.

Credit Unions Growing Fast

Springboard to Social Awakening

WITH 2,000,000 families now enrolled and memberships growing at the rate of 400,000 a year, the credit union movement in North America is attaining impressive proportions. But here in the United States we have failed to realize the wider possibilities achieved through this instrument in Nova Scotia and eastern Canada generally. When a small local group impelled by the painfully recurrent need for cash begins to study how to form a credit union, it soon finds itself in the thick of general economics, sociology and finance. Actual formation of the credit union is another educative process, not only from the viewpoint of systematic saving and democratic management but ultimately in the growing realization of what can be done through constructive group action. Once a man of modest means has entered this path toward economic independence consonant with human dignity, he will be eager to pursue it through other important cooperative endeavors. Simplicity is one of the beauties of the credit union movement. Almost any group with a common occupation, place of work or residence or other vital common interest can form a credit union with the proper preparation. As one of the members of the hierarchy said to us in New York the other day, "Credit unions are a 'natural' for us. There should be a credit union in every parish in the country."

Education for Liberty

It Must Be Basic

FULL of significance, both educational and social, is Monsignor Haas's golden jubilee address on educating for liberty in a democracy, delivered at the summer session of the Catholic University of America. That these two meanings should be linked by this particular speaker is not of course strange, for Monsignor Haas belongs among those truest of educators whose outlook is genuinely integrated. He perceives the interlocking roots of all essentially human needs; and just as he can make no plea for education which does not acknowledge that its medium is manifold, including not only the school but the family, the church, the government and the occupation—so he can make no plea for the defense of liberty which does not also plead for the rights on which real liberty rests. Sounding a warning against the "movement toward concentrated executive power . . . threatening the liberties of men" and "especially discernible in Europe," he reminds his hearers that this movement is "basically economic in origin." Are we in America, he asks, in a position to pass over the lesson —with millions of our citizens "ready and willing to work, but denied the opportunity"? He envisages it as "an authentic task, if not a central purpose, of education" in our democracy to unite the intellectual and the social in opposing this "government obliteration of individual rights." Education must both "organize the opposition" to totalitarian tyranny and "instruct mankind in the establishment of a just social order" which will remove the first purpose of such tyranny. Courage and time are needed in the enterprise, for it will mean undoing the errors and sins of the long past; but we dare not neglect it: "Vast sections of humanity do not submit indefinitely to injustice."

Riots Are Bad Medicine

How Not to Get Sympathy

READING THE PAPERS does not enable one to form any judgment about who was to blame for the recent bloody riots in Cleveland. Only the bare fact emerges that in a conflict between sympathizers and police outside a Fisher Body Corporation plant an indefinite number of persons were injured and that Cleveland's Safety Director Eliot Ness spoke like a Harlan County deputy-sheriff. Experience indicates that blame probably rests with both sides. A policeman's lot is not happy; with him the line between "brutality" and legitimate self-defense is so finely drawn that each bystander will attach to any given use of the nightstick an interpretation directly conditioned by his own sympathies. The trouble with violence is that it has a deeply expansive quality. If one policeman loses his temper, a score of his fellows will also a start laying about them. If one striker administers a punch in the jaw, twenty fists will, almost by reflex action, take the shapes necessary for twenty more uppercuts. And yet, regardless of where the blame lies, riots are always a tragedy for both labor and capital. Bitterness is engendered—hatred of the bosses, hatred of the unions. We have slipped back a step or two from the goal. Nothing is so satisfying to the human glands as good, hearty direct action. But our purpose in this life is not merely to satisfy our glands, but our heads, our hearts, our souls.

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Two Views of Léon Bloy

The publication of a translation of "The Woman Who Was Poor" leads two critics to speak their minds.

By **W. C. Helmbold**

THIS IS not a review of Léon Bloy's remarkable book, but a few, almost random, observations on its worth and on some of its implications. I have, further, not had the opportunity of reading "The Woman Who Was Poor" in the language in which it was written, but have had to rely on I. J. Collins's excellent translation recently published by Sheed and Ward.

Whether poverty is imposed by a just Heaven, or whether we in a proper, but limited, sense, as masters of our own freedom of will, are the architects of our own undoing is a theological question upon which Bloy does not touch; nor is it within my competence to determine. But it has always seemed to me that poverty is beautiful, in the highest spiritual sense, only to those who have chosen it voluntarily. Holy poverty is incredibly different from her name-sake, the congenital kind. To be born in the filth and the mire, to grow up without hope or opportunity, to shrink in the shadows because you do not look fit to venture into the light: this is unimaginable to us, delicately reared and carefully nourished as we are. We who think nothing of fifteen cents at the door of a Sunday and a fat quarter relinquished with a sigh into the collection plate, are we capable of forming any notion of the agony of those who slink in at the side because they cannot face the door-man, be he never so gentle; who wilt and clasp their beads even tighter when the pastor pleads for a special collection; who sometimes stay away through false pride? The Catholic Church is the hope of the poor; but would we venture into church on Sunday unless we looked our most attractive best?

Poverty, we are told, of any kind is beautiful: it is the image of Our Lord. "Beggars' rags to their unhesitating lips grew fit for kissing, because humanity had touched the garb," says a mystic. "When I look upon the face of a poor man," says another, "I look upon the face of my Redeemer." My brothers, this is the land of promise, our America of equal opportunity; we know so little of the other half we have abandoned. But even here, the poor are always with us; and even here, do we dare to look upon the face of the poor? To be sure, we have heard of Saint Francis and of Saint Vincent de Paul. We venerate them with our lips. Feeling ever so smug we slip a dollar, not too unostentatiously, into the poor box on Saint Vincent's feast day (if we know when it comes). And some of us are bolder: we venture to complain when our pastor buys new vestments, or decrees that central heating is necessary for the parish house. "This might have been sold," we say, "and the money given to the poor." And perhaps our learning is not sufficient to enable us, after 2,000 years, to recognize the very accents of Judas Iscariot.

How many of us have looked a beggar in the face? In your charity you will forgive my boasting, but I have. And I drew back ashamed. It was not that he was badly dressed: my clothes are bargains. It was not that he had not shaved: I often forget to do so myself. There was something in that face more terrible than dirt, more awful than suffering: its name (I cannot name it) was not despair. But I knew at once that I was naked, and that it was the beggar who was clothed. A friend of mine, who had a similar experience, tells me that now he never goes about without a liberal supply of nickels and dimes on his person. There are other ways of escaping the Beatific Vision.

Bloy's book was written forty years ago before the rise of sociology, the most illegitimate of those modish sisters called the social sciences: her mother, they say, was economics, and her father is as yet unknown. Bloy did not have the dubious advantages of Pareto-like terminology. His symbolism is extravagant and his characters admittedly unreal. The atmosphere of the novel with a purpose and the armory of an antiseptic determinism are purposely absent. Yet it is not a plain tale: it is packed with irrelevant and intrusive detail. We are fortunately not greatly interested in the French *petit bourgeois* of the last century: men of whose eyes Bloy says, "At the best, their expression might be compared to that of a sated seal, when it has gorged its fill and is giving itself up to the raptures of digestion"; or of women whose "gaze challenged all masculine modesty, and seemed to be foreover offering mussels for sale in a stall of the Parish fish-market." Much of this might be omitted, much ought to have been deleted in translation. And yet . . . and yet . . . it could not be other than it is, and I would not have it so. It is very imperfect, and yet magnificent; it is discursive, and yet simple; it is extrava-

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gant, yet it fills the heart and makes us (as few books do) better citizens of Christ.

A great number of passages evoke admiration and reflection: our neighbors, the Missionary Fathers of La Salette, will find much to cheer them in the account of Marchenoir's pilgrimage (I have long wondered why the great feast of September 19 was not extended to the Universal Church: may this bring it a step nearer!); the parable of the perverted remnants of the miracle at Cana; Clotilde's wonderful prayer to our mother, Eve; the vision of the interdict of all France with its eighty dioceses; the diatribe on the suffering of animals, which theologians tell us is the most difficult portion of the great problem of evil.

Charity, what is it? Shall one offer charity to the Devil? But the Devil is a lost creature. Shall one not feel *any* charity for creatures who are not quite yet lost? Bloy says of the lady of the mussel-eyes: "She could never get over not having a child to corrupt . . . to spoil and cram with food and doll up with gewgaws and dress up as a little soldier or a little canteen girl, to fill with all the moral infections and cankers of which she herself was full, and finally to hold up for the admiring envy of the multitude." These dreadful words are much worse in their context. And there are a hundred such caricatures. True it is that evil should be exhibited for our detestation. We do detest it. But let us not lift up our voices in a public place, saying, "Lord, I thank Thee I am not such a one as this!" yet in the secret of our closets say, "There but for the Grace of God go I!"

Violence: that was what ailed Léon Bloy, just as it disabled his Marchenoir and his Léopold. A gifted lady to whom I mentioned that I did not like Bloy's "Letters to His Fiancée" because of their excessive violence suggested that I confine my reading to the *Woman's Home Companion*. Perhaps I should. But I wonder. I like meat. But must it all be *saignant?* "She is reading the Lives of the Saints. Her preference is for those who shed their blood, who endured horrible tortures." And this is predicated of Bloy's gentlest character, the fragile and supernatural Clotilde. My favorite saints are not Lucy and Sebastian: I cannot exist upon an exclusive diet of red meat. "Butter and honey shall he eat," says Isaias, "that he may know to refuse the evil and choose the good." And my menu is perhaps kosher to the general. May others live and prosper on their tragic diet, which to my palate savors not of pity, but merely of terror.

By G. R. Garrett

"IF THE BLOY LEGEND is to be created in English," writes Mr. Ernest Boyd, reviewing for the *Saturday Review of Literature* Léon Bloy's "The Woman Who Was Poor," "it is just as well to get some of the facts straight. Until his marriage to the daughter of a Danish author, Léon Bloy had apparently a natural proclivity for street-walkers, two of whom provide the essential basis of his autobiographical novels. One of them imagined that she was Mary and he was Joseph and their sordid love-making was spiced with this blasphemous condiment. The poor creature finally went completely insane and was locked up in a lunatic asylum. Many of his friends charged that his pathologic mentality plus their carnal raptures played no small part in unbalancing whatever fragments of a mind the woman may have possessed. Another prostitute served for part of the portrait of the heroine of 'The Woman Who Was Poor'—the other half being borrowed from his wife!—just as her predecessor became the heroine of 'The Man Who Was Desperate.'" Elsewhere Mr. Boyd describes Bloy as "an abusive, ungrateful parasite, a past-master of vituperation, a foul-mouthed fellow and, according to the testimony of friends who were not impressed by his peculiar form of pathologic piety, an incurable lecher."

In short, to paraphrase Mr. Boyd's comments: Here is your model of Catholic piety who is said to have had "an immeasurable effect on all European Catholic writing"; draw near, being careful to guard your nostrils, and see what a shabby, perverse, and blasphemous creature was this fellow.

Now it happens that we possess explicit, not merely *on dit,* testimony of persons who knew and loved Bloy, and in the light of this material it is possible to establish that Mr. Boyd's portrait of this eccentric writer, based it must be imagined on anonymous scurrilities published in Bloy's lifetime, both caricatures and calumniates its subject.

A one-time street-walker named Anna Mary Roulet played an important rôle in Bloy's life; and according to Léopold Levaux, an intimate friend of Bloy, writing with an extensive background of documentation in *Revue Générale,* 1931, this woman served as a model both for the Veronique of "The Woman Who Was Poor" and the Clotilde of "The Man Who Was Desperate." The hero, Marchenoir, in both novels bears among other names the name Joseph, and is so addressed in the novel by Veronique. This would appear to be the residual rock-bottom fact behind Mr. Boyd's comments.

Bloy's life and work need no apologist, no eulogist. But they have had innumerable eulogists, among them men and women of unquestionably superior intellectual and moral endowment, men like Jacques Maritain, Pieter van der Meer, the Dutch writer, the internationally famous geologist, Termier, and many others, to all of whom both Bloy the man and Bloy the writer stood in a fashion almost without parallel as a unique force in their spiritual, intellectual and personal existence.

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Men do not gather figs from thistles, nor do lechers nor blasphemers nor, for that matter, mere rancor-bitten parasites exert great spiritual influence over highly cultivated men and women. And however true it may be that "street-walkers shall enter the Kingdom of Heaven in advance of . . ." many who count themselves infinitely above these sorry creatures, neither lechery nor its victims can be adjudged sign posts or avenues to this region, *save* as their being so is involved in Saint Paul's "*All* things turn to good for those who love God," to which Saint Augustine added, "*Etiam* peccata."

What are the facts regarding the woman Anna Mary Roulet whom Bloy rescued from the career of prostitution to which she had been led by stark destitution? We are not dependent on hearsay for them; they have been set down by Maritain in his preface to Bloy's posthumously published letters to this woman, and in other documentary material. During by far the greater part of the period through which Bloy supported this woman, first on his meagre income of 1,800 francs a year, later on the alms on which he, himself, was largely dependent, the two occupied separate lodgings and their association had in it only the spiritual relation which had supervened upon the earlier intimacy. Bloy converted her; and unlike Paphnuce in a parallel situation he also converted himself, morally speaking. Where Mr. Boyd speaks of "sordid love-making . . . spicy blasphemy . . . carnal raptures," Maritain says of the letters which mirror this episode: "The whiteness, the tenderness, the selflessness, the absolute simplicity of these pages in which all art of language has been renounced to reach the heart of a very simple, almost unlettered woman, present a rending picture of a being formed of the dust and raised a little above the angels." "At sight of this poor love shot through with wretchedness and struggling toward heaven," he adds, "how can the human heart fail to recognize the stirring of its own grief?"

The core of the Bloy legend, one imagines, is to be found in the tributes of those who knew and loved Bloy as probably no writer in history has been loved by his fellow-beings.

"My life falls into two distinct and profoundly different halves," declared Pierre Termier, world-renowned geologist; "the periods before and after meeting Léon Bloy." Elsewhere he has remarked, "No writer perhaps except the sacred writers writing under the direct guidance of God has operated with such intensity on certain souls; and if as I think the distinctive mark of genius in a writer is to transform his reader, open up to him new habits, new thoughts, a new intellectual and moral life, lead him to a new land, Léon Bloy is undoubtedly among the greatest of those who have received the mission of writer."

"As he spoke to us," writes Pieter van der Meer, the Dutch writer, of the meeting which was to result in van der Meer's conversion and eventually the entrance of himself, his wife and son to the Benedictine Order, "every event, every person, every circumstance, took on for us a divine significance and became a mystery in which God revealed Himself. I cannot recover from my joy and astonishment that such a man, such a Christian, such an absolute Catholic, can be found living in this city [Paris]."

Maritain's account of a similar visit reports the same impress of unique spirituality. "It would be impossible to relate," he writes, after picturing the intellectual and spiritual distress which had brought him and his young wife, Raissa, to Bloy's lodgings, "what he disclosed to his visitors: the tenderness of Christian charity, and the peculiar thrill blent of fear and a sense of the infinite mercy which stirs the soul to its depths when it encounters a spirit stamped with the love of God. To cross his threshold was to expose ourselves to an invisible force which transposed all our values. We understood or felt that there is in all the world but one real sadness, not to be a saint."

Swift is not less the moralist and satirist that he is because portions of his work permit of his being dubbed "a scatologist," "a foul-mouthed fellow." Milton's organ-voiced notes co-existed with the vituperations of his "mud-slinging left hand" as a polemist. On the basis of his pre- and part of his post-conversion period, Saint Augustine could be stigmatized as "an incurable lecher."

And so with Bloy who, if not of the stature of these figures, was, for better and worse, consumed by a burning vision of absolute justice which made him a scathing critic of a society whose core and center lay elsewhere. His violences, his exaggerations, his unfairnesses sprang from this vision; and if for some they obscured it, for others they served in a unique fashion to transmit it. His converts were of almost every nation of Europe and from every intellectual and spiritual background: Protestantism, free thought, Judaism, Nietzscheanism, Bergsonism, Marxianism. One, a Japanese, is said to have come all the way from the Orient to meet a man whom he, like Termier, accounted his "animator and master." Nor was his influence, personal and social, confined to converts. "To the defender of the poor from the Anarchist Group of Bourge-la-Reine," ran the inscription on a wreath laid on his tomb by ones who had known him as a neighbor—a sufficient comment perhaps on the charge that only personal rancors actuated Bloy's judgments upon society.

Let us by all means have the facts regarding this writer, the bad with the good. But let us recall also that "legends" do not crystallize around a figure unless there be in him some catalytic force capable of effecting the crystallization.

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WPA Serves the Blind

An account of one set of projects which certainly cannot arouse controversy.

By Corinne Reid Frazier

THE NATION'S blind—one hundred and twenty thousand men, women and children—are receiving benefits from a wide variety of work projects operated by the Works Progress Administration. The program is designed to aid them on two general fronts. First, it provides aid in the form of actual employment on the projects; and second, it provides services to increase their independence, employability and social horizon.

The two aims are interwoven. The blind employed on WPA projects are improving their own skills while earning a living, and at the same time are assisting other blind persons to learn useful trades; to become physically and economically independent; to enjoy, in a word, broader, more normal lives.

Blind workers are employed on Braille transcription projects; the talking book machine project in New York; and as teachers of Braille, or instructors in a variety of vocational education courses. They teach the use of the Braille typewriter, the dictaphone and other equipment to fit sightless workers for clerical and secretarial jobs, or for the duties of a business executive. Blind persons, as well as needy sighted workers, are engaged at WPA vocational training centers, or as visiting home instructors, to teach the blind trades and crafts which, in some cases, already have led to full or part time private employment.

There are usually job opportunities for one who is a skilled furniture repairer, machinist or technician. There is a steady market for brooms and brushes, for attractively woven baskets and for other handicraft articles which the blind are learning to produce.

The talking book machine

The talking book machine project in New York, on which over a hundred blind men and women are employed side by side with those who have their sight, provides work that is doubly significant. It is opening up unexplored realms of romance and adventure to the sightless who cannot read Braille. Heretofore they could enjoy literature only at those times when some member of the family or kindly disposed friend offered to read to them. But it is doing something else, more important to the blind themselves, from the standpoint of their future economic independence. It is serving as a demonstration center where it has been proved conclusively that blind workers can keep up with sighted workers in the performance of mechanical tasks requiring skill, speed and dexterity. More than that, there are times when the sightless worker surpasses his more fortunate brother equipped with perfect vision.

This fact was dramatically demonstrated at the talking book machine shop. At one point on the assembly line a tiny screw has to be screwed into place. Seconds count in performing this small but tedious task which, if bungled, would hold up the entire line. Three sighted workers were tried out on the job. Each dropped the screw a couple of times, or fumbled, before finally getting it into place. Finally, a blind man was put on the job. His sensitive fingers, accustomed to "reading" the tiny dots of the Braille alphabet, handled the screw easily, fitting it into place without hesitation the first time he tried. He is still at the job, and he hasn't missed yet!

When Robert B. Irwin, director of the project, first decided to attempt the experiment of employing blind labor from the relief rolls along with sighted workers in the assembly line of the factory, he admits that he did it with some misgiving. Only a few were engaged at first. Their work, from the outset, proved satisfactory, and the number was gradually increased until now more than a third of the total number of workers employed on the project are blind.

Talking book records are supplied by a Congressional appropriation made to the Library of Congress each year. Famous authors, actresses and radio personalities record works of travel, adventure, fiction and drama which are distributed to the blind with the machines, by the Library of Congress through state commissions for the blind and twenty-seven main distribution public library centers. Mrs. Roosevelt has just recorded her book, "This Is My Story." The entire output of machines and book records are prorated to the states in proportion to the population. These small, compact machines are loaned free to settlement houses, hospitals, private institutions, homes, schools and community centers where there are blind persons. They are loaned usually for a period of two weeks, just as library books are

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loaned. The book records are much less cumbersome than volumes in Braille. An average size novel, which would require from seven to ten volumes of Braille printing, can be recorded on six twelve-inch discs.

But what makes the talking book service most significant is the fact that it fills a long-felt need of the vast majority of our blind citizens—the 80,000 who cannot read Braille, even if they have access to Braille libraries. According to Mr. Irwin, who is also Executive Director of the American Foundation for the Blind, where the book machines were first developed and put into use in 1934, three-fourths of the blind people of the United States do not read Braille because the intricate system of raised dots and dashes is too difficult for them to master.

Braille

For those who do read Braille more than two million Braille book pages have been transcribed and several hundred thousand Braille geographical and historical maps have been completed by WPA workers. City maps are distributed free to the blind to aid them in finding their way about cities. The Massachusetts Braille map project alone has completed 45,000 maps of different countries, states, counties and cities.

A Braille garden—the first in the country—has been constructed by the WPA on the grounds of the Indiana State School for the Blind at Indianapolis. Here blind students may wander and learn about flowers by "reading" the Braille descriptions and name tags attached to each plant. They gain a mental picture of the physical beauty in the rich colors spread around them.

Last but not least, three hundred blind children in Indianapolis have been made supremely happy by the WPA construction of a roller skating rink designed especially for feet that must serve as eyes. The curves are banked and a slight rise in the slope warns of the approach to each curve. The Lions' Club, hearing about the rink, donated a pair of skates for each child.

An unimagined thrill—that first circuit around the smooth concrete circle on greased ball bearings, a joy hitherto denied the children of darkness!

Catholics and the American Way

The second part of an article whose first instalment provoked much thoughtful attention.

By **Robert C. Pollock**

IN THE COMMONWEAL for June 30, I endeavored to show the great debt of Catholics to our democracy for making it easy for the Church to root herself securely in the common life of our people. Even while suffering from the bigotry and intolerance of a highly active lunatic fringe, she has nevertheless been gloriously free to address herself to the humblest stratum of our population, comprising those millions of newcomers of diverse racial, national and cultural backgrounds for whom America meant freedom and equal opportunity. Indeed she has been identified as the Church of lowly immigrants by those who thought to belittle her. And how proudly she accepted this happy identification can be gathered from a study of our American Catholic tradition. Thus Catholic life in America has been thoroughly molded in the ways of humble, freedom-loving men and women—too thoroughly ever to permit itself to become deformed by that bourbonism and snobbishness that still flourish like rank weeds in certain Catholic circles of Europe. The importance of the Church's close identification in America with the broad masses of the people cannot be overemphasized. Here as nowhere else the conditions are at hand for a social Catholicism which can powerfully influence the new social order that must come to birth if civilization is to endure.

Now what I propose to show here is that if American democracy so richly benefits the Church, the Church in turn can do a great service to American democracy. And in so doing we Catholics can bring to fruition the tremendous democratic potentialities stored up within our Catholic body, potentialities inherited from nineteen hundred years of slowly ripening Christian consciousness. Let us proudly lay claim to our American Catholic heritage, from which we can gain a deep understanding of the task that lies ahead. In making this noble tradition our own, we shall be gathering the strength to carry it triumphantly forward.

In looking back upon our honored tradition of democracy, we find Catholics helping to lay the groundwork long before our Republic was established and we have but to recall the name of Lord Baltimore to revive proud memories. But what

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interests me here is the experience of De Tocqueville when he visited America in the early part of the nineteenth century. Because of his experience in France, where the relations between Church and democracy were none too good, he was surprised to find that Catholics "constitute the most republican and the most democratic class of citizens which exists in the United States." De Tocqueville is undoubtedly correct in assigning as one reason for the Catholic people's devotion to democracy the fact that as a poor and weak minority, it was to their advantage to respect minority rights. He was also right in his view that their loyalty to the Republic could be ascribed in part to their religion for, as he expressed it, Catholicism is "most favorable to the equality of conditions" that democracy seeks to bring about.

But he could have assigned a more positive rôle to Catholic leadership. The Church was linked to the destiny of the American nation by the great throng of her immigrant people whose very presence on our soil was itself a triumphant reaffirmation of the struggle for liberty which gave birth to our Republic. How could the Church feel otherwise than profoundly sympathetic with a democracy which had prepared a home for her poor, oppressed children whom ruthless tyranny and grinding poverty had robbed of everything save their Faith and a hunger for liberty?

Bishop England

Bishop England of Charleston personified the kind of men the Church in America raised up in those most trying times. Knowing at first hand the bitterness of a tyranny that made men hated rebels in their own country, Bishop England was quick to welcome the blessings of liberty. Like his people he made his own by adoption a tradition stemming from men like Thomas Jefferson and the great Catholic democrat, Charles Carroll. And to those who scornfully referred to his flock as "foreign, imported, Catholic paupers," he proudly declared that although poor and unlettered immigrants, his people appeared to know the spirit of the Constitution better than their bigoted calumniators.

The Reverend Joseph L. O'Brien, one of his biographers, rightly acclaims Bishop England as "preeminently the Apostle to Democracy." "No man," declares this biographer, "ever lived who loved America and her free institutions better than he . . .," for "he saw in the young Republic of the West the rising star of hope for new and better ages."

Catholics like England fully appreciated the inmost harmony obtaining between Catholic social teaching and a democracy basing itself upon the divinely inscribed rights of man. But in this connection there is an extremely important point to grasp. Holding before them the basic principles of American democracy, which as Catholics they could accept and support, they insisted upon viewing them not just in their political, but also in their moral, spiritual and social aspects.

The spirit of American democracy, they knew, demanded more than equality in the voting booth. It demanded also an equality of conditions in harmony with the great worth and dignity of each and every human being. "Democracy," wrote Archbishop Ireland, "is the complete recognition of human dignity and of human rights. . . . It is the equalization of all men in rights and opportunities; it is the recognition, in principle and in fact, of the dignity of manhood in all men."

The true basic conception of democracy was held aloft by Catholics because they linked it up with its Christian origin. Christianity, they knew, had impressed upon men a conception of dignity that applies not to a privileged few nor to a special class but to all men without exception. They were aware, too, that historical development has gradually provided the means of realizing this conception throughout the entire social body. Hence their satisfaction in recognizing that this development has been most decisive in America. Thus already in 1837 our bishops in their pastoral letter speak of the name of America as being "symbolic of brotherhood." Brownson too endeavored to show how democracy in this country is linked to the Christian conception of equality according to which no man, by the law of nature, can have dominion over another man.

Brotherhood, therefore, is of the very essence of democracy as conceived by Christianity. And Archbishop Ireland was one of those who did so much to popularize this notion among his people. One of his characteristic utterances in this regard runs as follows: "The sweet religion of Christ proclaimed aloud the doctrine of the common fatherhood of God and the universal brotherhood of man. Eighteen hundred years, however, went by, and the civilized world had not yet put its civil and political institutions into accord with its spiritual faith. During all that time the Christian Church was leavening human society, and patiently awaiting the promised fermentation. This came at last, and it came in America."

The Church and free institutions

It has come about, therefore, that far from being an alien force in the midst of free institutions, the Church through wise and sagacious leadership has strengthened her children's devotion to them. How thankful we ought to be, then, for the wonderful unity of Church and people that is being built up in this country. To this unity we owe it that the leadership of the Church has so consistently welcomed the ardent democracy of the Catholic rank and file and has held it up as something intimately related to their Christianity.

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The enthusiasm of American Catholics for the American way was easily misunderstood abroad. Considering the low opinion adherents of the old régime in Europe had of American democracy, it is not altogether surprising that they even went out of their way to label certain religious aberrations of a modernistic character as "Americanism." Yet it is more than likely, especially in view of later events, that the real danger spot was in Europe and not in America. And in this very connection we have an interesting letter from Archbishop Ireland to his close friend, Maria Longworth Storer, written in 1900, the year following Leo XIII's clarifying letter to Cardinal Gibbons on Americanism. In this letter we find these words: "The Pope told me to forget that letter on Americanism, which has no application except in a few dioceses in France!" It is important also to know that in his famous letter Leo XIII took care to point out that if by Americanism "is designated your political condition and the laws and customs by which you are governed, there is no reason to take exception to the name."

In connecting democracy with its religious foundations, American Catholics were vitalizing it and holding it to its true path. The American way was the way of brotherhood. It represented democracy's return to its own pure form, a form which was born with Christianity and which cannot flourish without Christianity.

In 1837, as I have written, the bishops referred to the name America as being "symbolic of brotherhood." In 1919 our bishops are just as certain as ever that the American way and brotherly equality belong together. Thus in their pastoral letter they clearly indicate that America has become the focal point of the new consciousness of universal brotherhood that is to be found among common people everywhere. And they tell us too that "As this consciousness developed in mankind at large, the example of our own country grew in meaning and influence."

Twenty-five years before these words were written, Leo XIII had himself given splendid utterance to his awareness of the new spirit animating the masses, despite the growing nationalism of their rulers. Thus he wrote that "never before have the sentiments of human brotherhood penetrated so deeply into the souls of men, and never in any age has man been seen to seek out his fellow-men more eagerly, in order to know them better and to help them." Perhaps this was one of the thoughts uppermost in his mind when he wrote to the American bishops a year later, in 1895, that a destiny of greater things lay in store for America.

There is no doubt that throughout our Republic's history the Church has rejoiced in the Christian spirit of brotherhood which has been slowly but surely shaping our democratic development. And it has been her desire to deepen and enrich this brotherly spirit, in order not only to strengthen democracy but to strengthen herself.

America's binding power

Her position among the masses made her especially sensitive to the binding power of America. Right before her eyes, her immigrant people were learning to overcome deeply rooted and almost ineradicable antipathies. The discovery that men of other races and nationalities are really brothers is one of the profoundest awakenings of which a man is capable. And such widespread awakening was bound to have a powerful effect upon Catholics, especially as its lesson sank deeper with each influx of immigrants.

We know how profoundly the American dream of a commonwealth based unreservedly on fundamental equality stirred Catholics like Gibbons, Ireland, J. L. Spalding, Hecker and Brownson. Moreover they were happy in the knowledge that right here in America the Church that first proclaimed such equality was eminently free to advance it. That they could translate their conviction into action has been demonstrated on more than one occasion. We recall, for example, the energetic manner in which our bishops opposed a movement known as Cahenslyism which would have insulated whole groups of Catholic immigrants from American culture. In this one matter alone, our debt to them is very great, since such a movement, in emphasizing national differences, might have submerged the American tendency toward a society based on human essentials.

Thus it has come about that in America Catholics have done much to complete the Church's contribution to democracy. For American-Catholic tradition has consistently held together the political principles of our Republic, themselves derived from Catholic sources, and the deeply religious conception of brotherhood. Catholics have always known that true democracy and genuine brotherhood are essentially linked. Whenever men conceive of a group clearly and strongly as a brotherhood, they must also conceive of it as sovereign of itself. It is not an accident, therefore, that the democratic principle owes so much to Catholic religious orders. And because democracy and brotherly equality are so profoundly connected, democracy in its full Catholic sense must be understood morally, spiritually and socially, as well as politically. For brotherhood to become fully actual, great transformations must be effected in each of these orders. Hence the unshakable truth that democracy needs Christianity and cannot thrive without it. Democracy must be animated anew by the Christian spirit, which is at one and the same time a spirit of liberty, a spirit of communion of good and a spirit of love embracing all men.

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America is our golden opportunity. Never have we been offered so fine a chance to promote both our Christianity and our democracy. When Christianity came into the world, the wall of separation between man and man was doomed. American democracy represents, in the temporal order, man's determination to destroy this wall of separation. Because men are men, we must construct a social order that will emphasize and strengthen, not the differences which divide but the common humanity which unites them.

Catholics can make a great contribution to America and the entire world by taking in dead earnest the Catholic conception of equality. Let us work to eliminate from our national life everything which obscures and weakens human unity. Obviously we must fight racism with all our heart and soul. If permitted to grow, it will undermine all that is fine and glorious in our democratic tradition. And more especially it will destroy the American promise of social solidarity which has made our nation an example and a blessing to the rest of mankind.

Catholics must uphold the American way by seeking to embody it in the economic and social spheres. Today because of our mastery of the great forces of nature, we can advance the cause of brotherly equality by making it possible for all men to affirm that common humanity without having to degrade one another in a brutal struggle for existence. As Archbishop John L. Spalding once wrote, "The nineteen centuries which have passed since Christ was born have put new forces into our hands, which, if we but use them with wisdom and in the spirit of Christian love, may teach that the Saviour came not to redeem the individual alone, but to transform society."

Our whole tradition in America forbids us to remain satisfied with any conception of democracy which would limit it to the political order and a special class. Democratic equality is not a static thing. It must move on with history. At one critical moment in the life of our nation it would have died if men like Lincoln had not struggled to extend it to the colored people. Today again it will die unless it is extended to the whole economic sphere. We cannot remain standing where we are, we must either retreat or go forward. But to retreat means totalitarianism with its deliberate destruction of everything that is in any way associated with Christianity and democracy.

The salvation of democracy depends therefore upon its economic fulfilment. And that is why so much depends upon the efforts of workers themselves. As Ireland himself expressed it: "Today democracy finds its chief manifestations in the movements of the working classes to ameliorate their conditions and to obtain fitting compensation for their labor and in the aspiration of the masses of the people to participate more largely in the government of the nation." Certainly there cannot be equality in the enjoyment of inalienable rights so long as, quoting Ireland, "Men, made in the image of the Creator, are viewed as pieces of machinery or beasts of burden." But today the workers are fully alert to this truth and are proclaiming the democratic idea with deep and profound devotion.

In America the stage has been set for a crowning achievement whereby the great social energies of Catholicism can help bring democracy to its fulfilment. The closeness of the Church to her people, made possible in large measure by democracy, has furnished her with a profound appreciation of American aims. And today the Church is more closely linked than ever to the American way. For her children are in the very forefront of the workers' movement for economic democracy. As the Church of immigrants, her relation to American life has been extraordinarily vital. But as the Church of workers who make up the bulk of the labor movement, especially in its most democratic sections, her relation to American life is doubly vital.

Father Virgil Michel once wrote that "the future of the world undoubtedly belongs to the toiling masses, and so does the Church, according to Leo XIII and Pius XI." When we remember the close relation between Catholic life and democratic development in this country, these words should give us pause. For it appears more likely than ever that American history has providentially paved the way for a still deeper and richer interaction between Catholicism and democracy. Catholics therefore have every reason to rededicate themselves to the American way. And if they are sufficiently faithful, modern democracy will surely mean, instead of a leveling of individual values, the highest and sublimest cooperation of all values with a view to ever more general ends.

Place of Ruin

There must be some place darker to the eye
Than this gray shack above a cluttered walk.
Burdocks are green though all the grass is dry
And still beneath these eaves the swallows talk.

There must be some place without any beauty,
Favored of God, as with disgrace or pain,
Bleaker than stalks in some forgotten garden
Under a winter rain.

There must be some house from which even a poet
Would hide his frightened face,
Where God grew weary of the brush of beauty
And used the burning pencil of His grace.
O come and take my hand, you whom I love,
And Let us find that place.

JESSICA POWERS.

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Views & Reviews

BY MICHAEL WILLIAMS

I HAVE received a remarkable letter from, apparently, the secretary, or publicity agent, of a group of Catholic laymen, which letter is accompanied by some even more remarkable documents. Both the letter and the documents demand attention and discussion, but it is difficult to deal with them frankly because of the circumstances under which they have been put in my hands. The final paragraph of the letter in question runs as follows: "I am not sending this material with the idea of its being used for publication, but merely to bring you the thoughts of Catholic business men of this area. It may interest you in the treatment of this subject by your paper in the future." I cannot make out what really is the intention of sending very important information to a writer for the press not definitely marked "confidential" yet with the implied warning that the information should not be published.

During the month of June the "Catholic Social Democracy Conference" was held in Cleveland, Ohio. It was this conference, according to the letter I have received, that was the occasion for "bringing together a group of Catholic laymen" on whose behalf the letter was written. The group was organized, but no information of a specific nature is as yet supplied as to the details of the organization. A gentleman who is president of a great industrial firm in Akron, Ohio, was, however, "chosen as the spokesman for this group." Another gentleman whose letter to me is typed on the stationery of the business firm of which the "spokesman" is the president supplies in his letter some of the general ideas of the group and encloses what he describes as "some excerpts of the thoughts" of the spokesman and also "copies of headlines recently appearing in the official publication of this diocese."

The letter begins with a paragraph which most Catholic readers, I think, would accept as a correct statement of the subject with which it deals. It runs as follows: "Traditionally Catholics are hesitant to criticize things done directly or indirectly under the auspices of the Church or any of its related organizations, but that tolerance can approach a limit when people or organizations closely affiliated with the Church forget some of its traditions. The Church itself has always promoted its programs with a diplomacy that accomplished its purpose in peace and harmony."

So far, so good, although probably the historians of the Church and its really responsible official leaders might consider that the last sentence of the paragraph quoted above is expressive of the ideal, the highest hope, of the Church rather than of all its actual, concrete accomplishments. However that may be, the representative of the spokesman for the recently organized group of Catholic laymen in Ohio—perhaps the group also has members residing in other states, but if so the fact is not stated—next proceeds to explain that what the group regards as the true traditions of the Catholic Church "have been forgotten" by a priest "who used the Catholic Hour to tell Catholics it was their duty to join the Committee on Industrial Organization" and forgotten by the Catholic prelate and university professor who is the best-known writer and teacher on the relations between Catholic doctrine and modern industrial and social systems and forgotten also by "editors and headline writers of certain Catholic papers."

The Catholic Social Democracy Conference in Cleveland, the argument goes on to say, "was a climax to all of these unbridled, discordant, rabble-rousing elements. Holding this conference in the midwest area, where the highest wages in the world have always been paid, the reaction to malicious, undiplomatic and personal accusations by labor leaders taking part in this Catholic conference has been decidedly unfavorable.'" Therefore the group of Catholic laymen was formed "to protest all of these things that have been arousing class warfare, instead of a peaceful attempt at the settlement of our social and economic problems."

Together with the excerpts from the thoughts of the spokesman of the group, the writer of the letter also enclosed, as stated above, mimeographed copies of headlines appearing in the *Catholic Universe Bulletin,* the official organ of the Cleveland diocese, which, according to the letter-writer, "show how easily a Catholic paper can take on the appearance of a pale pink labor sheet, stirring up a class warfare that is far from the aim of Pope Leo's masterful *Rerum Novarum.*'" In order, I suppose, to indicate that the group he represents is most scrupulously careful and objective in its presentation of its case, the mimeographed quotations of the headlines taken from the diocesan organ are marked: "These paragraphs and headlines are not taken from the *Daily Worker.*" The *Universe Bulletin,* therefore, is not communistic, as is the *Daily Worker;* but by printing headlines and news of economic and labor movements, it seems, it has taken on "the appearance of a pale pink labor sheet."

In the "excerpts from the thoughts" of the spokesman for the group, little is said, however, about the Cleveland conference or the diocesan paper. The spokesman chiefly belabors the priest whose views as expressed on the Catholic Hour program sponsored by the National Council of Catholic Men, an official branch of official Catholic Action, he finds so objectionable; and also the prelate and the university professor, who stands in the very forefront of American Catholic teachers and writers and speakers. The chief point, apart from the rather vulgar abuse heaped on both clergymen, the latter being tarred with the red paint of communism, is that neither should be accorded such attention as they now receive, which attention is based on the fact that they are in Holy Orders, and, up to now, their competence to speak on industrial subjects has not been challenged by the Catholic laity. Well, let us hope that the new group in Ohio will present its case fairly and squarely and openly to the Catholic public. Even its rather furtive opening in this curious letter from Ohio, "not intended for publication," as its writer says, but merely to express the thoughts of "the Catholic business men" of that area of our country, may serve to bring the whole subject into the arena of open discussion.

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Communications

BROADCASTS TO LATIN AMERICA

Buenos Aires.

TO the Editors: Sir, having just received your paper (June 2) I note that Raymond Moley is exercised in regard to appropriations for creating and maintaining a Federal Radio Station for promoting interests in South America. He cites figures to show that the United States more than holds its own on South American air waves. I beg to differ with him. He is absolutely incorrect. I have lately returned to the Argentine. Germany blocks out all United States programs entirely, blocking out *one* of the most important methods to stabilize business interests. Commercial news, your fine orchestras, etc., can help create a more friendly spirit, bringing two great nations together. It's too bad Mr. Moley would defraud us of your wonderful broadcasts, for no one here is interested in German propaganda—or lies—especially their insidious lies against the United States. We Argentines look forward to the day when we can select our United States programs, and hear *them, not* a German speaking Spanish.

ANITA SALMON.

THE CHAMBERS ARE AT IT AGAIN

Chicago, Ill.

TO the Editors: I should like to ask the spokesman of "Several of Them Who Protest," whose letter appears in your July 21 issue, how he can make such a rash statement as "Business could, if given a chance, put the 12,000,000 idle men at work. . . ."

During what is described as our golden era, from 1920 to 1930, business failed to provide enough jobs; how could it now? During that decade, jobs fell behind employables to the number of almost 3,000,000. If those same "boom" days had continued, business would now be more than 5,000,000 jobs minus.

This fact is known by economists and by many of our government officials, who also know that conditions will have to be a lot better than in 1928 and 1929 before there will be enough jobs to go around.

Deduct the 5,000,000 from the 12,000,000 and we have 7,000,000 unemployed as a result of depression. Then consider the 3,000,000 or more married women now working, who remained at home before 1930, or should have stepped out in favor of single girls upon their marriage. Also consider readjustments that have to be made when men are laid off because of machine installations.

I'm afraid "Several, etc." is promising too much for business. No can do, is my opinion.

MARTHA C. SCHWARTZ.

WORKIN' MY WAY TRU' COLLITCH

Seton Hill College, Greensburg, Penna.

TO the Editors: It is not surprising that your contributor, John Lodge, Jr., hides his identity under a pseudonym! The general impression of college publicity conveyed by the article, "I'm Workin' My Way Tru' Collitch" (June 16), is as false as the stories Mr. Lodge boasts of having circulated. . . . As a member of the American College Publicity Association and as publicity director for a small Catholic college, I personally resent Mr. Lodge's inferences that small Catholic colleges resort to unethical means "to offset the superior advantages of larger schools," and I feel that he has made an unfair attack on a profession of which he obviously knows little.

In his opening paragraph Mr. Lodge states that he writes publicity "in a field where the competition is stronger—and the code of ethics weaker—than the competition between movie stars ever was." By what authority does Mr. Lodge make a statement concerning the ethics of college publicists? Mr. Robert X. Graham, publicity director for the University of Pittsburgh, and president of the American College Publicity Association, in an article, "Ethics for the Publicity Department" (College Publicity Digest, November, 1938) says: "It is only through adherence to a strict code of ethics that the members of our association may aid in advancing our profession. . . . Undergraduates will not be publicized as 'doing research' when they are merely doing ordinary laboratory exercises. . . . Superlatives will be avoided. . . . Manufactured uniqueness of an institution will be avoided." Mr. Graham represents 415 American college publicity directors who do adhere to a strict code of ethics.

Ballyhoo and sham of the sort that characterized Mr. Lodge's work at Bilbon are uncalled for in college publicity. Mr. Louis Fitzgerald, publicity director of Providence College, R. I., has a list of ten commandments for publicity directors, and Mr. Lodge might profit by acquaintance with them. The first is "thou shalt not overwrite the stories," and the sixth is "thou shalt not tell lies." We do not even find it necessary to stress pertinent facts too strongly. No news release from this office ever contains the statement that ours is the *only* Catholic college in Pennsylvania on the accredited list of the Association of American Universities and that we hold national membership in the American Association of University Women. Yet that would be stating simple facts. I am convinced that if the college is worth selling, it largely sells itself.

Mr. Lodge prefers to substitute trickery for honest, hard work to keep from being "slowly and surely squeezed out of existence." That is a matter of choice, not necessity. I do not deny that college publicity is a strongly competitive field, but the publicist who is sufficiently interested and alert . . . can always find newsworthy material. At the regional meeting of District 3 of the American College Publicity Association held in Harrisburg in March, we were voted first place for the best photo release in a contest with entries from large universities, state teachers' colleges, and other small colleges. That layout, the product of many hours of thoughtful planning, gave newspapers last fall an absolutely truthful picture of our 1938 freshman enrollment. It was cited in an article in McNitt's College Bulletin as "a novel method of making a student enrollment story graphic . . . visualizing an idea in an original manner."

We are located in Greensburg, thirty miles east of Pittsburgh, nine miles west of Latrobe. There are five colleges in Pittsburgh, one in Latrobe. In spite of that

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(Mr. Lodge will grant that here is keen competition for a small Catholic college for women) . . . our clipping desk indicates that in the school year 1938-39 we derived more than one thousand inches of free publicity from the Pittsburgh papers alone! . . .

From Mr. Thomas Barry of Notre Dame University, who presided at the symposium for the Catholic college group within the American College Publicity Association at the national convention in New Orleans last April, Mr. Lodge could learn that the other Catholic college publicists do not have recourse to his methods nor do their institutions suffer as a result. Nor has it been my experience that publicists for other colleges, large or small, state-aided or privately controlled, followed unethical procedures to obtain publicity. . . .

No one will question that competition among institutions of higher learning is acute, but there is an honest way to meet the issue. In the Commonwealth of Pennsylvania there are fifty privately controlled colleges and universities in addition to the state-aided institutions. President Ralph Cooper Hutchinson of Washington and Jefferson College in "Fascism and Higher Education" (*Atlantic Monthly,* June, 1939) foresees even more difficult days ahead for the independent colleges and universities in Pennsylvania in the ever-increasing danger that "the state will either control them through subsidy or stifle them by competition." Despite those gloomy forebodings, we shall continue to write news articles that convey only the calm, clear truth. . . .

ANNE ENNIS,
Director of Publicity.

Editors' Note: Mr. Lodge attempted to draw a general picture of publicity in America's small colleges and in no way intended to single out Catholic colleges.

ITALO-AMERICAN

Kimball, S. D.

TO the Editors: In regard to the article "Italo-American" (July 21) it would seem that Mr. Gisolfi has not attached sufficient importance to a characteristic fault of English-speaking people and especially of Americans, namely, their inability to pronounce pure vowels and consonants. The neutral sound which is indicated in the article by the inverted *e* is not so much the addition of a syllable by the Italians and thus the formation of a new word as it is the repetition by the Italians of the sounds they have actually heard. Listening attentively to an American say "good-bye" one will notice the pronunciation of two extra syllables—perhaps we should say the slurring addition of two extra syllables. The Italian who hears this phrase and attempts to pronounce it will say, "goodə-byə." The examples introduced in the article fall into the same grouping. Naturally the Italians living in America will introduce into their every-day speech American words in the same manner that Americans living in Italy or returning from several months' sojourn in Italy will frequently use an Italian word which they feel is more descriptive than an English word. Two Italian words especially borrowed in this manner are "simpatico" and "antipatico." The same thing is true of French or German or Spanish—and yet we do not say that we are forming a new language. CATHERINE BRADSHAW.

WHOSE RELIGION IS SHRINKING?

St. Petersburg, Fla.

TO the Editors: You recently (May 19) published an article by me entitled "Is Your Religion Shrinking?" In it I raised certain questions that I believed were definite and pointed. Some of these questions were inspired by an article you previously had published by Stanley B. James entitled "Proletarian Catholicism."

Now in your issue of July 21 you have published an article by Mr. James entitled "Whose Religion Is Shrinking?" and purporting to be an answer to my article. Since in this his later article Mr. James writes about everything else except the questions I addressed to him, I hardly can believe it is an answer; but what Mr. James *has* done in this article is to bring against me a charge so serious that I do not believe I can afford to let it pass.

In his article, "Proletarian Catholicism," he made this statement: "The Catholicism of the future will be for the whole man, spiritual and physical." That implied to me that Mr. James believed that the Catholicism of the past had not been for the whole man, and so I raised the question: "May it not really be that the Catholicism of the past, instead of not being for the whole man, simply has followed the Master of the Christians in putting the spiritual first and that what now is proposed is to follow the master of the communists in putting the physical first?"

That was the only question raised by me to which Mr. James made any reference at all. The gist of his comment on it is contained in this statement with which he ended a rather long paragraph: "The idea that a religion 'for the whole man' is a lesser thing than one confined to the 'spiritual' passes my comprehension."

Immediately, then, Mr. James went on to say: "I am troubled by Mr. Copley's revival of the old manichean heresy which regarded the flesh as something unholy." For Mr. James to accuse a fellow writer of reviving that heresy is, I submit, a quite serious thing. What justification had he for it?

There were two references in my article to the course of the Master of Christians in putting spiritual things first, and it would appear from the statement by Mr. James I have just quoted that he has twisted these references by me into a belief by me that religion is "confined" to the spiritual. Then I referred to the socialism of Fourier as a "thing of Utopian dreams, softly and fleshly; largely a carryover of the old, old longing such as had given rise in the middle ages to the popular tales of magical isles where a superabundance of good things to eat and drink was to be had without effort." And there also were references in my articles to the philosophical principle of the Thomists, that the body is formed by the soul and is ordered in view of the soul. These are the only things upon which Mr. James possibly could base his charge that I am a proclaimer of the heresy that the flesh is unholy.

I believe that upon due reflection Mr. James will wish to withdraw that charge, and I am looking forward to his doing so. FRANK B. COPLEY.

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Points & Lines

No Place Like Home—I.

SPEAKING before the National Conference on Christian Marriage at Washington last March, the Apostolic Delegate to the United States, the Most Reverend Amleto Giovanni Cicognani, succinctly stated the problem which confronts the contemporary moralist with regard to the degeneration of Christian family life:

> . . . a unwisely conceived spirit of liberty, materialistic notions of life, unrestrained passions in persons of every rank, and bad examples continue to spread and to increase prejudices, confusion, disorders and dissolution in the midst of families, so that we are losing continually the idea of those holy and sweet bonds on which the Creator founded married life, paternity and maternity, and the relations between parents and children.

In the current *Blackfriars* Father Richard Kehoe, O.P., reviews a French book on love, "L'Amour et l'Occident," by Denis de Rougement. The principal problem with which this work concerns itself is the "real meaning of the conflict of the love of *Eros* and the love of *Agape*"; and this is "one of the deepest and most vital of all religious issues." *Eros,* the Greek god of love, symbolizes the love which is based on desire; *agape,* the word used by the early Christians to describe a mystical feast of love associated with the Eucharist, symbolizes love based on union.

> In the order of human love it will no longer appear eccentric to affirm that it is in the acceptance or the repudiation of marriage as an indissoluble contract of love that the issue between *Agape* and *Eros* is summarized. For what repudiates this idea of marriage is normally the conception of marriage basing it on a happiness belonging to the order of desire. Indissolubility, fidelity is at once precluded. Since desire can be faithful only to itself; whatever it finds it lacks it is bound to go on to covet. Therefore "when one chooses a woman to be one's wife, one does not say to Miss Soandso: 'You are the ideal of my dreams, you fulfill to overflowing all my desires, you are the altogether beautiful and desirable Iseult and—if only you have an adequate dowry—I want to be your Tristram.' For that would be to tell lies and one can base nothing which is to last upon lies. There is no person in the world who can satisfy me fully; were I satisfied, then my desires would change. When you choose a woman to be your wife you say to Miss Soandso: 'I want to share my life with you just as you are.' For that means: it is *you* I am choosing to *share* my life with me, and that is the only *proof* that I love you." The love of *Agape* does not need to pretend that the beloved is all-perfect. What it loves it loves in itself, for its own sake: it is concerned to give, to make, to create. When two such loves meet a happiness is achieved which desire, of itself alone, could never envisage.

In his encyclical "Casti Connubii" (1930) Pius XI said:

> The love, then, of which we are speaking is not that based on the passing lust of the moment nor does it consist in pleasing words only, but in the deep attachment of the heart which is expressed in action, since love is proved by deeds. This outward expression of love in the home demands not only mutual help but must go further, indeed must have its primary purpose that man and wife help each other day by day in forming and perfecting themselves in the interior life; so that through their partnership in life they may advance ever more and more in virtue, and above all that they may grow in true love towards God and their neighbor, on which indeed "dependeth the whole law and the prophets."

The late Father Virgil Michel,O.S.B., before his death completed a book on the Liturgy of which a chapter appeared in *Orate Fratres:*

> The sacrament of matrimony, which is the supernatural gateway to Christian motherhood, reflects unmistakably the dignified position of the wife and mother in the mind of Christ and the Church. First of all, the union of wife and husband is a reflection of and a special participation in the sublime mystery of the union of the Church and Christ, as the epistle of the nuptial Mass brings out so well in the famous words of Saint Paul. And so from the early Christian times on, the Church was known also as the bride of Christ and as the mother of all the adopted brethren of Christ. The rite of marriage is administered, we know, not by the priest who is only the Church's witness in this instance, but by both parties to the marital union, not therefore by the man alone, but equally by the man and the woman. In the enactment of the rite, in the very words of the text, the woman is asked the same question as the man, she gives her consent in the same words as he does, and her consent is just as indispensable to the sacrament as his, no more so but also no less. Furthermore, the mutual duties of husband and wife, while reflecting the different temperaments and functions of the two, are nevertheless both matters of equal personal responsibility for them, between which there is little to choose, unless one were to hold that the husband has the more difficult task. The wife must render to the husband the obedience of genuine love, and the husband must render to the wife the love that will give up life for the beloved: "on the one hand respectful submission unto sacrifice; on the other, devoted love unto death."

In a recent symposium on the family, *La Vie Intellectuelle* publishes a homily on the phrase of Saint John Chrysostom—"The Family is the church in miniature."

> The Church and the family are two fellowships in love and faith of the redeemed of Christ. In the sacramental communion of marriage, the man and his wife bear to Christ a relation similar to the one existing between Christ and His Church. Just as Christ and the Church constitute the Mystical Christ, the married couple ought to constitute Christ in the perfection of their unity. . . This unity in God of man and his wife, of parents and children is the most profound meaning of marriage and the family. . . .
>
> All fatherhood, its name, dignity and responsibility in heaven and on earth, derives from the paternity of God. As a symbol, vividly mirroring the Heavenly Father as participant in the work of creation, the father is the head of the family. Most fathers, especially in families of the faithful, do not doubt the dignity of their status. No one would be more astounded than they, however, if a bishop were to begin a sermon addressed to them, saying, "Brothers and fellow bishops [Domini fratres et coepiscopi mei]," as was done by Saint Augustine in a sermon on the duties of fathers of families. The father of the family, he observed, is a bishop, *episcopus,* because he watches, cares and presides over the home. Each father of a family, declared Saint Augustine, has in his home an *episcopatus officium,* an episcopal charge, lest his wife, sons, daughters and servants stray from the truth. . . .
>
> Today a conversion of the family is essential. . . . The important thing, first of all, is the *understanding* of what the Christian family is in principle, an appreciation of its high dignity, a personal appreciation and a collective appreciation throughout the Christian community. Then, and above all, the *living* of this knowledge, less through specific acts and words than by the total *Christian life* which distinguishes the whole attitude of the husband and the wife, of the father and the mother of the child.

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The Screen

Some Very Stout Fellas

PARAMOUNT could afford to be brave about running off for the critics the old silent "Beau Geste" a few days before showing them the new version; for what with improvements in technique and acting, comparisons, which aren't quite cricket, favor the talking picture. Percival Christopher Wren's tall tale about the love for each other of three brothers (who never grew beyond King Arthur games), their sacrifices and their adventures in the Foreign Legion, is just as exciting drama today as it was in the twenties. What's more, this story, packed with action, mystery, thrills and romance, is still actor-proof. Director William A. Wellman, with Robert Carson's screenplay, follows closely the old film and adds to the mood of suspense through intelligent use of music. Gary Cooper's Beau is like Ronald Colman's Beau except that Gary lolls when Ronald rolled his luminous eyes. Ray Milland and Robert Preston play the other two brothers with a gay spirit of bravado. If any one performance deserves honorable mention, it is Brian Donlevy's. Mr. Donlevy makes the hard, brutal sergeant so real that he is almost out of place in Wren's land of make-believe.

"Stanley and Livingstone" also tells a story of daring and adventure, but tells it so well, with such restraint and fine acting, that it seems like the real thing. Spencer Tracy, in another of his flawless performances, portrays Stanley as a vital, understandable reporter. Henry Travers, Cedric Hardwicke, Walter Brennan and Charles Coburn give Tracy extraordinary support. Sent by Bennett of the New York *Herald* to get "the greatest story in the history of journalism," Stanley leads his safari, regardless of warnings received in Zanzibar, into the heart of darkest Africa to find the missing missionary. Using Mrs. Martin Johnson's photography of the African safari sequences as background, Director Henry King heightens the imagery of Stanley's dire journey by having Tracy read day-to-day entries from the Stanley diary. Researchers may argue about the sincerity of motives in Stanley's search, in Livingstone's refusal to return or about the importance of the expedition, but there can be little argument about the success of this Darryl F. Zanuck production that visualizes these moving biographies with simplicity, honesty, gentle humor and a minimum of Nancy Kelly-Richard Greene romance.

Awhooping and ashooting continue to make "westerns" noisy, rowdy and of a pattern. We've seen several of our heroes lately do the kind of cleaning up that two-fisted Randolph Scott does as "Frontier Marshal" during the silver stampede that built and brought lawlessness to Tombstone, Arizona. Although Director Allan Dwan deviates little from the standard of tough "westerns," no love clinch winds up his film. Bad woman Binnie Barnes leaves for new territory and gracious Nancy Kelly stays in Tombstone where her man, Cesar Romero, a renegade-doctor-gone-good, lies buried. It is regrettable that this film, designed for the young, should show an excess of killing and carousing.

PHILIP T. HARTUNG.

Books of the Week

Change Has Roots

Roots of Change, by Joseph H. Fichter, S.J. New York: D. Appleton-Century Company. $2.50.

FATHER FICHTER has here reported on the lives, thoughts and deeds of fifteen distinguished reformers ranging from Vincent de Paul to Sidney and Beatrice Webb. His approach is distinctly constructive, whether he is treating of Rousseau and Marx or of von Ketteler and Leo XIII. The Catholicism of the author is visible throughout the book. His beliefs and principles as a Catholic have enabled him to combine observations of fact with value judgments which would not receive assent in some quarters. Protestant readers may feel that he has dealt harshly with Protestantism. If such readers will give consideration to the substance of the book, unbiased by the author's expressed condemnation of Protestantism, they will find here a useful analysis of pivotal social, economic and political ideas formulated by fresh and vital spirits reacting to conditions—unemployment, injustice, brutality, war, poverty, disease and general human degradation—which have not yet been adequately corrected anywhere in the world. For Catholics this book might well be regarded as in most respects a judicious and exact summary of many leading ideas which continue today to compete for dominance of the popular mind. In addition to the reformers already mentioned Father Fichter discusses Bernard Mandeville, Thomas Paine, Robert Owen, Antoine Ozanam, Charles Kingsley, Cardinal Manning, Carl Schurz and Count Tolstoy.

So much fascinating material is supplied pertaining to the life and actions of each of these men that it is difficult to single out one or more of Father Fichter's subjects for particular comment and rest content to ignore the others. By a narrow margin I choose for such comment the essays on Tom Paine and Archbishop Manning—Paine because Father Fichter has rescued him from the inglorious and grossly unjust popular verdict that he is chiefly notable as an "infidel" and Cardinal Manning because through him Father Fichter has formulated an important concept some implications of which deserve to be suggested.

Tom Paine is shown to have anticipated many of the main reforms which have been either accomplished in the immediate past or are even now the subjects of public agitation. He wrote with fervor in favor of the abolition of slavery, prohibition of dueling, total disarmament, international arbitration, rights of women, old age pensions, public works for relief of the unemployed and graduated income taxes.

Cardinal Manning, the author clearly shows, renewed the circulation in his day of an idea which Father Fichter thus formulates: "One cannot talk of moral arguments where there is no man to listen. All moral arguments rise from the nature of man, from *human nature,* and to have a human nature a man must be alive." Consequently, when the things which condition the continuance of life become inaccessible to a man—at least to a blameless man—he becomes impervious to that body of moral argument favoring rights in property. His non-responsiveness to such argument is not merely a matter of fact; it is also a matter of right. Stated differently, precisely as a man in order to enter into a conversation must be equipped with its terms (this equipment is still more indispensable

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if he is to be morally bound by the meanings in such conversation), so, too, all "discourse" on the right of property can be intelligible to and binding on him only if he has access to property of his own. It must be admitted that applications of this viewpoint may be painful at times, but its validity is not compromised on that account. The general principle may be called the principle of participation. Only the participants in a situation can be put under moral rules operative within that situation. When such rules are to be extended the new subjects must be received into the situation and must become its beneficiaries at the very same instant that they are expected to abide by its rules.

Nowadays it has become fashionable to attack individualism. It is said that the trouble with individualism is that it preaches a doctrine of rights without duties. This trend it is said must be resisted. The primacy of duty must be stressed. For the people for whom this shift in emphasis is needed, rights are indeed very well taken care of. They are rich, intelligent, healthy and well informed. To employ the same emphasis in teaching the destitute, the illiterate and diseased is to employ a terminology which is apt to be fraudulent and dishonest. The traditional American emphasis on rights is an essential psychological agency in the progress of the masses of the people. The disasters of the masses and the ideas and actions by which sincere men have thought it possible to effect their rescue form the stuff of Father Fichter's theme. It is to be hoped that a wide audience may be found for his stimulating report on what his research has disclosed.

JAMES N. VAUGHAN.

CONTEMPORARY SOCIAL PROBLEMS

Labor Laws in Action, by John B. Andrews. New York: Harper & Brothers. $3.00

THE worker's God-given right to be protected from preventable occupational hazards and oppressive terms of employment has been recognized by the state. Labor laws have been enacted to implement this duty of the state towards the worker and the public. This book briefly discusses the scope and significance of labor law enforcement and presents a survey of the many activities of the various labor departments. The author undertakes an analysis of the state enforcing authorities, the financing of their work, the purposes of their annual publications, the factory and mine inspection system, the national labor law administration and the International Labor Organization.

"Labor Laws in Action" is a much needed contribution to the labor literature of the United States, and should be read by all those who seek a more rounded picture of the labor situation in America. Too much of the book, however, is taken up with a straight reporting of labor law and not enough with the author's own views. The book has an excellent index.

JOSEPH CALDERON.

FICTION

Service Entrance, by Kyra Goritzina. New York: Carrick and Evans. $2.50.

EVEN though it comes a little late, it is well worth while drawing a reader's attention to this most amusing book. It is hard to imagine a better one for recreational reading during a rainy vacation day or a hot and sleepless summer night. The author and her husband are White Russians somewhat after the model of the hero and heroine

by

PAUL McGUIRE

The prominent Catholic writer and lecturer here presents the picture of a continent in full perspective—Australia, her people, resources, place in world affairs, prospects and vital needs. Far more than a general work for the traveler and student, this is the story of some of the most impressive struggles and achievements of the human race. 56 photographic illustrations. Map endpapers. $3.50

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of "Tovarich," but with considerably more verisimilitude. Their experiences in "personal service" (i.e., as servants in houses of the American rich, both new and near) are amusing and well told. One lays the book down with the feeling that these two will always get along, come however many revolutions, if only because of their (or anyway *her*) saving sense of the ridiculous. H. L. B.

LITERATURE

Over the Bent World, a Modern Catholic Anthology, edited by Sister Mary Louise, S.L. New York: Sheed and Ward. $4.50.

THE DIFFICULTIES in editing an anthology of contemporary literature must be terrific. The field is so vast even when restricted to Catholic writers; the sentiments of the reading public are so largely a question of strong personal sympathies and tastes. Then, some of the finest books published are so closely knit as to make well nigh impossible the extraction of brief passages that will be meaningful. These obstacles are manifest in Sister Mary Louise's 750-page compendium of American, English and European writers.

To this reviewer the American contributions seem remarkably scarce; few of them appear particularly noteworthy. Brother Leo, Dorothy Day, Virgil Michel, George Shuster and Michael Williams, among others, might well have been included for the sake of interest and balance. Agnes Repplier could have been more adequately represented. Our English cousins of the Faith, who have contributed the bulk of the excerpts, do indeed make an imposing array, but for the reasons listed at the start their contributions are very uneven. Too often, as with Father Ronald Knox, they deal with problems and situations so peculiar to Great Britain as to be of little significance for the normal American reader. But the English and American poetry section contains a number of good things. The sustained punch in the book is provided in the opening selections of the European section, "Foreign Influences," a title which curiously enough seems to assume that hands across the sea do not reach across the channel.

By being more selective and less inclusive publishers and editors on future occasions would have more space for editorial apparatus, extremely useful for the reading public. Short biographical sketches and lists of important writings would be invaluable to the reader who discovers a new favorite in the pages of a book of this kind. For instance, how many readers would know who Thomas Butler is, or Ida Coudenhove, Romano Guardini, or other "foreign influences"? A short description of the book or article from which each prose selection is taken and the excerpt's place in the general framework of the whole would also make a number of the contributions much less blind than they now are, particularly in the sections devoted to history, biography, hagiography and satire.

The editors and publishers of this collection are much to be commended for the positive Catholic viewpoint that pervades the whole volume. It is not the iniquities of the other fellow—the wicked Protestant, communist or unbeliever—that concerns them, but rather the treasures of the Faith. Interest in sanctity plays an important part, but the proletarian aspects of present-day Catholicism are unhappily neglected. In sum, from the viewpoint of quality there are enough selections to make this book well worth the price. It supplies a substantial store for occasional summer reading, with absorbing pages to spare.

EDWARD SKILLIN, JR.

POETRY

Winter is a Shadow, by Leila Jones. New York: The Dial Press. $2.00.

THESE poems may best be described as subtle emotional experiences expressed in a rich, poetic style; in too many cases, however, the emotional motivations lack the quality of universality. The technical excellence of the work is indisputable, the author's command of descriptive and evocative language sets her work well above the ordinary, yet on finishing her book, you are left with a sense of unimportance, a surfeit of moods and atmospheres. These, and the jeweled phrasing produce an effect similar to that produced by the very dissimilar work of Edith Sitwell, an out of time and space effect. There is also a tendency to over-elaboration and a reliance on the poet's undoubted ability to make phrases; these diffuse the thought.

This kind of romantic poetry tends inevitably to be minor in that it cultivates rhetoric at the expense of wit. It is unfortunate that the trend of so much present-day poetry is in this direction. Mere expression can never be enough, either to poet or audience, and it is mistaken zeal on the part of critics to insist that cleverness in expression is sufficient indication of the poetic faculty.

It is significant to note that Mrs. Jones is most successful when she deals with religious subjects. In these poems, her expression is disciplined and conditioned by the very real and unchanging nature of the theme.

J. G. E. HOPKINS.

RELIGION

Moses and Monotheism, by Sigmund Freud. New York: Alfred A. Knopf. $3.00.

IF YOU would like to find out how Sigmund Freud demonstrates by psychoanalysis that Moses was the bastard son of an Egyptian princess, that the history of religion is to be explained "in the same way as a neurotic obsession in an individual patient," that monotheism is the fruit of a neurosis, the result of "conflicts of a sexual-aggressive nature" through which "mankind as a whole has passed," you can do so for three dollars, the price of this book.

But if you still cling to the obscurantist idea that history has to do with what happened in the past, as far as it can be ascertained from the records and traditions of the ages, and not with what a psychiatrist imagines must have happened (because if it didn't happen his pet theory about sex-perversions would not explain everything on earth); in a word, if you are more interested in facts than in fables, you had better save your money to buy some other book. Not everybody is interested in following even a great psychologist through the multifarious aberrations into which he is driven when he mistakes a fruitful discovery in phychology for the golden key to the enigma of life, history, religion and God.

Obviously Freud would not give you that word of counsel and advice, at least, not in those words; but he does the equivalent when he says that "the considerations reached will impress only that minority of readers familiar with analytical [*intellige* psychoanalytical] reasoning and able to appreciate its conclusions."

The reader of this book, besides having to wade through a filthy morass of detail about the *libido* of this little boy and that little girl before he can be expected to understand how the psychoanalyst reconstructs the origin and growth of religion, the sort of pseudo-scientific lubricity that

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almost justifies the English writer's definition of Freudianism: "A pretext or an excuse for respectable people to tell dirty stories in public," will likewise be treated to a few toothsome morsels of gratuitous insult to the Catholic Church, Christianity as a whole and Jesus Christ and Saint Paul in particular. May "Moses and Monotheism" by Sigmund Freud receive from the reading public the reception it deserves. GERALD B. PHELAN.

National Socialism and the Roman Catholic Church, by Nathaniel Micklem. New York: Oxford University Press. $3.00.

THE DOLOROUS history of Catholic Christianity in the Third Reich is of such importance, interest and pathos that there ought to be a wide audience for the book which the Principal of Mansfield College, himself an Anglican, has written on the basis of information most of which was obtained from private but authoritative sources. A good many things that happened are not included in the survey; and it is rather lacking in information on several important topics, for example the labor and youth movements. Yet even so it is highly informative, reliable and ably written. I think I may say that anyone interested in getting the facts in the case may have implicit confidence in the author, though he might not wish to assent to every nuance of opinion or inference.

National Socialism is itself a religion that will brook no rivals. Principal Micklem establishes this difficult point in masterly fashion, buttressing his argument on Nazi word and deed. The destruction of Christianity implicit in the official literature, whether that be "Mein Kampf" or "The Myth of the Twentieth," becomes explicit in the conduct of the German state. Yet this struggle to uproot an ancient faith from the hearts of a people was doomed to failure if it were suffered to become a single overt attack. Churches were not closed. A pretense of legal relationships between the government and the ecclesiastical authorities was maintained. This policy, which rested fundamentally upon an astute program of secret police control, blinded and still blinds a great many to the real menace of what is going on. It is argued that if the houses of worship are still open and people crowd into them, the government cannot be anti-religious. To combat this mistaken and dangerous impression is the chief purpose of Principal Micklem's book. It seems to me that the Christian who is not convinced by the evidence marshaled in proof of the thesis that Nazism is the most dangerous menace the Church has faced since Mohammed's time can be only one of those children of whom the Kingdom of Heaven is not composed.

Events from 1933 to 1938 are reviewed, and excerpts from a considerable number of documents are published. Put together they form a harrowing though in some ways an inspiring story. Catholic Christianity is witnessing widespread apostasy, often of a truly Satanic kind; the martyrdom of the strong is reported only in whispers that come from out of the depth of dungeons and places of torment; and the might of the oppressor has grown so great that, humanly speaking, it must seem as if the Church were destined to disappear save as a handful of the elect. But Principal Micklem closes his fine book with the words: "With the passing of 1938 the Christian Church in Germany enters into a dark cloud, but it is unafraid. *Nubicula est; transibit.*" I am glad he put them there. For they are true. GEORGE N. SHUSTER.

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The Inner Forum

"THE HOLY FATHER questioned me with considerable interest and concern about the recent disgraceful anti-Catholic riots, engineered by a member of the Edinburgh Corporation, which has brought discredit on the Scottish capital, and shocked and disgusted all right-minded inhabitants of the city. 'I want to know,' said the Pope, 'whether any provocation was given by the Catholics to these assaults and outrages.' I was able to assure him to the contrary, the attacks on the Catholics—many of them on women and children—having been quite gratuitous and unprovoked. 'And, secondly, was there any retaliation afterwards?' 'None whatever,' I replied, 'although there were hundreds of Catholics ready and willing to defend the Blessed Sacrament from insult and outrage, if necessary, during the days of the Eucharistic Congress.' And I described how thousands of the faithful were kneeling in silent adoration during the exposition in the grounds of our Edinburgh monastery, while the mob outside were shouting and groaning. 'Good,' said the Holy Father, with much energy, raising his voice while he spoke. 'If there was no provocation and no retaliation, then God's blessing was with you. Rejoice and be glad, because your reward will be great in heaven. Alleluia! Alleluia! that is the Paschal message I send to all those good people who suffered for Christ's sake. Tell your Archbishop this is from me.'"

This is one of the anecdotes related in a recent issue of *Pax*, English Benedictine quarterly, by David O. Hunter-Blair, formerly Abbot of the monastery at Fort Augustus, Scotland. He also contributes reminiscences to the July number of the *Dublin Review*. One of the economies effected by Leo XIII was getting rid of all the horses in the Papal stables, much to the chagrin of the Papal Court, who used the Papal carriages to travel to and from the Vatican. "A deputation (including one or two Cardinals) waited on the Pope to protest respectfully against the abolition of this immemorial privilege. Leo XIII replied to the remonstrance by making one of the very few jokes credited to him: 'The Cisalpine [Italian] Government has done some strange things in our city of Rome; but it has, I understand, established a very efficient service of tramways; so that your Eminences and Reverend Excellencies can now come all the way to the Vatican and back for twopence.'"

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